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LONDON, SATURDAY, NOVEMBER 25, 1911.

[ONE PENNY.

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# MANCHESTER COLLEGE

MEETING will be held in Lindsey A Hall, The Mall, Kensington, at 8.30, on Friday, December 8th, to bring the work and the needs of the College before the members of our London Churches.

Chairman: Sir J. T. BRUNNER, Bart. Speakers: Dr. CARPENTER, Rev. H. E. Dowson, Rev. L. P. Jacks, Mr. J. HARRISON and Mr. MONTGOMERY.

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## OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

#### SUNDAY, November 26.

#### LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. A. C. HOLDEN, M.A.

Bermondsey, Fort-road, 7, Mr. H. N. CALEY.

Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.

Brixton, Unitarian Christian Church, Effra-road, 11, Dr. J. LIONEL TAYLER; 7, Rev. T. E. M. EDWARDS.

Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.

Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. M. WESTON, D.D., Ph.D.

Essex Church, The Mall, Notting Hill Gate, 11, Rev. Frank K. Freeston; 7, Rev. F. Hankinson.

Finehley, Granville-road, Ballards-lane, 11 and 6.30, Rev. W. Tudor Jones, Ph.D.

Forest Gate, Upton-lane, 11. Rev. John Ellis; 6.30, Mr. A. Stephen Noel.

Hackney, New Gravel Pit Church, Chathamplace, 11.15 and 7, Rev. BERTRAM LISTER, M.A.

Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. HENRY Gow, B.A.

Highgate-hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.

Hounslow Public Library, 6.30, Rev. George Critchley, B.A.

Ilford, High-road, 11 and 7, Rev. A. H. Biggs. Islington, Unity Church, Upper-street, 11 and 7, Rev. J. ARTHUR PEARSON.

Kentish Town, Clarence-road, N.W, 11, Rev. F. HANKINSON; 7, Rev. F. K. FREESTON.

Kilburn, Quex-road, 11 and 7, Rev. C. ROPER, B.A. Lewisham, Unitarian Christian Church, Highstreet, 11 and 7, Rev. W. W. CHYNOWETH POPE.

Deptford, Church and Mission, Church-street, 6.30.

Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.

Peckham, Avondale-road, 11 and 6.30, Rev. Douglas Robson, B.D.

Richmond, Free Church, Ormond-road, 11.15, Dr. F. W. G. FOAT, D.Litt., M.A.; and 7.

Stoke Newington Green, 11.15, Rev. T. E. M. EDWARDS; 7, Dr. J. LIONEL TAYLER.

Stratford Unitarian Church, 11, Rev. Douglas Hoole; 6.30, Rev. John Ellis.

University, Hall, Gordon-square, W.C., 11.15 and 7, Mr. C. R. WING.

Wandsworth Unitarian Christian Church, East Hill, Wandsworth, 11 and 7, Rev. W. G. TARBANT, B.A.

Wimbledon, 27B, Merton-road, 7, Mr. W. T. COLYER.

Wood Green Unity Church, 11 and 7, Rev. J. WILSON.

Woolwich, Carmel Chapel, Anglesea-road, 6.30, Miss Amy Withal, B.A.

ABERYSTWYTH. New Street Meeting House, 11 and 6.30, Supply.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDowell.

BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. Joseph Wood.

BIRMINGHAM, Church of the Messiah, Broad-

Street, 11 and 6.30, Rev. CHARLES THRIFT.

BLACKPOOL, South Shore Unitarian Free Church,
Lytham-road South, 11 and 6.30.

Bolton, Halliwell-road Free Church, 10.45, Scholars' Service; 6.30, Rev. J. Islan

JONES. M.A.
BOURNEMOUTH, Unitarian Church, West Hill-road,
11 and 6.30, Rev. V. D. Davis.

Bradford, Chapel Lane Chapel, 10.30 and 6.30' Rev. H. McLachlan, M.A., B.D.

BRIDPORT, Unitarian Chapel, East Street, II and 6.30, Rev. W. LYDDON TUCKER, M.A.

BRIGHTON, Free Christian Church, New-road, 11, Rev. PRIESTLEY PRIME; 7, Mr. J. PERCIVAL CHALK.

BURY ST. EDMUNDS, Churchgate-street (Presbyterian), 11 and 6.45, Mr. GEORGE WARD.

Buxton, Hartington-road Church, 11 and 6.20, Rev. G. STREET.

CAMBRIDGE, Assembly Hall, Downing-street, 11.30, Rev. E. W. Lummis, M.A.

CHELMSFORD, Unitarian Church, Legg-street, 6.30, Rev. W. H. DRUMMOND, B.A. CHESTER, Matthew Henry's Chapel, 11 and 6.30,

Rev. D. Jenkin Evans.

CLIFTON, Oakfield-road Church, 11 and 6.30, Rev. G. F. BECKH, Ph.D.

DEAN ROW, 10.45, and

STYAL, 6.30, Rev. E. L. H. THOMAS, B.A. DOVER, Adrian-street, near Market-square. 11 and 6.30, Rev. C. A. GINEVER.

DUBLIN, Stephen's Green West. 12 and 7, Rev. E. SAVELL HICKS, M.A.

GATESHEAD, Unity Church, 10.45 and 6.30, Rev. W. Wilson.

GRE CROSS, 11, Rev. H. E. Dowson; 6.30, Rev. E. H. PICKERING.

Hastings, South Terrace, Queen's-road, 11 and 6.30, Rev. S. Burrows and Rev. H. W. King. Horsham, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. Marten.

road. 11 and 6.30, Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45, Rev. C. HARGROVE,
M.A.; 6.30, Rev. WILLIAM DAVIES.

LEICESTER, Free Christian Church, 11 and 6.30, Rev. K. H. Bond.

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LIVERPOOL, Ancient Chapel of Toxteth, 11 and

6.30, Rev. C. CRADDOCK.
LIVERPOOL, Hope-street Church, 11 and 6.30,

Rev. H. D. Roberts.

Liverpool, Ullet-road, Sefton-park, 11, Rev.
E. S. Russell, B.A.; 6.30, Rev. J. C.

Odgers, B.A.

MANCHESTER, Platt Chapel, Rusholme, 11 and 6.30, Rev. W. WHITAKER.

MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON. MORETONHAMPSTEAD, Devon, Cross Chapel, 11

and 3, Rev. A. LANCASTER.

NEW BRIGHTON and LISCARD, Memorial Church.

Manor-road, 11 and 6.30, Rev. A. E. PARBY.

NEWPORT, Isle of Wight, Unitarian Church.

NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE. OXFORD, Manchester College, 11.30, Rev. L. P.

JACKS, M.A.
PORTSMOUTH, High-street Chapel, 11 and 6.45
Rev. G. W. THOMPSON.

PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. Bond.

Preston, Unitarian Chapel, Church-street, 10.45 and 6.30, Rev. C. Travers.

Scarborough, Westborough, 10.45 and 6.30,

Rev. Joseph Wain.
Sevenoaks, Bessell's Green, The Old Meeting
House, 11, Rev. J. F. Parmiter.

Sheffield, Upper Chapel, 11 and 6.30, Rev. C. J. Street, M.A., LL.B.
Sidmouth, Old Meeting, High-street, 11 and

6.30, Rev. WILLIAM AGAR.
SOUTHPORT, Portland-street Church, 11 and 6.30.

Rev. R. NICOL CROSS, M.A. SOUTHAMPTON, Church of the Saviour, London-

road, 11 and 6.30, Rev. A. R. Andreae, M.A. Torquay, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'Connor Tunbridge Wells, Dudley Institute Dudley.

TUNBRIDGE WELLS, Dudley Institute, Dudleyroad, 11 and 6.30, Rev. George Burnett Stallworthy.

WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. H. W. HAWKES.

#### CAPETOWN

Free Protestant (Unitarian) Church. Hout-street. 6.45, Rev. RAMSDEN BALMFORTH.

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Unitarian Church, Eagles Hall, 1319, Government-street. Sundays, 7.30 p.m.

Hall Hymnal any copies that might do for use of Old Meeting Congregation, Tenterden?—J. E. MACE.

#### DEATH.

DEAR.—On November 11, at Southsea, Mary Ann, widow of the late Clement Francis Dear, formerly Minister of the High Street Chapel, Portsmouth. The Funeral Service was conducted by the Rev. G. Lansdown, on Wednesday, November 15, at Mrs. Dear's residence, and in the Highland-road Cemetery.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

# THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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\* .\* All letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W.

#### NOTES OF THE WEEK.

THE Representative Church Council, which consists of the two Houses of Convocation and the two Houses of Laymen, met on Tuesday to consider Welsh Disestablishment. It was startled out of its normal attitude of unanimity on a question of this kind by the bold line adopted by the Bishop of Oxford. He appealed to churchmen not to identify themselves with the compulsory maintenance of an establishment, which was contrary to the wishes of the majority of the people, and warned them of the dangerous position into which they were drifting when they allowed themselves to talk of "dismemberment." -" as if any change of the external organisation of the Church could dismember."

In the same speech, Dr. Gore expressed himself as dissatisfied with the proposals for the disendowment of the Church in Wales. Evidently he thinks that they are far too drastic. On a question of this kind we should attach great importance to monwealth. It is devoted chiefly to an his judgment. The extent to which disen- account of what he conceives to be the dowment should be carried is admittedly religious attitude and teaching of contema very difficult question. The plea that the whole of the property should be left in the hands of the minority who administer it now cannot be defended on grounds either of equity or expediency. On the other hand, there are many reasons why the settlement should be a generous one. The measure, when it comes, should be carried through with as little violent arrest of habit and custom as possible, and with all the magnanimity that is compatible with justice.

LAST Sunday was the 80th birthday of the Rev. C. B. Upton, Professor-Emeritus of Philosophy at Manchester College, Oxford. In spite of his personal modesty and a fine intellectual fastidiousness, which has prevented him from being a prolific maker of books, his Hibbert Lectures and the Study of Dr. Martineau's Philosophy have given him a secure place among the distinguished thinkers of his time. To his own students he has always been the most stimulating of teachers and the most loved of friends. With a rare faculty for generous appreciation and an infectious gift of humour, he has always helped even the most commonplace mind to express itself and to feel its comradeship with his keen intelligence. In the quiet retreat at Littlemore where Newman lived, he tends his fruit-trees and gladdens his friends with the eager brightness of his talk. We venture to send him our congratulations on his crown of glory, and the assurance of a deep gratitude and affection.

An interview with the Rev. J M. Lloyd Thomas, of Nottingham, is published in the current number of the Christian Comporary Unitarianism. Like everything Mr. Thomas says or writes it has in it an arresting note of individuality, and it will be accepted more as a personal statement than as a general description; indeed, he guards himself against possible misconception when he says, "There is only one generalisation which is quite true about Unitarians, and that is that every generalisation about them is false." At the same time the confident optimism which pervades the interview is clearly based upon a deep personal

conviction that the religious position. which he describes, has behind it the force of a growing spiritual momentum.

"THE younger Unitarianism," Mr. Lloyd Thomas says, "is rapidly recovering the old principle of Baxterian catholicity. The result is that the modern Unitarian is far more concerned about religion than about theology, about Jesus Christ than Christology. . . . He is far less provincial in spirit than were some of his predecessors; he is conscious of belonging not to a sect, but to the Church Catholic. His sympathies are ardently with Modernists in all churches, especially, perhaps, the Roman and Anglican-but with this sundering difference: that in the matter of the ethic of creed conformity the Unitarian absolutely refuses to countenance any intellectual or moral compromise for the sake of broadening from within. Like the older Unitarians, he is a stickler for theological veracity and plainness of speech, and believes veracity must exact its own sacrifice."

On the question of the difference between the younger Unitarians and the New Theology Mr. Thomas commits himself to the following statement:-

"Most of the younger Unitarians feel that the New Theology has too often expressed itself in pantheistic language and presupposes spiritual monism as its philosophy; whereas, the modern Unitarian believes utterly in God as self-conscious and not less than personal, and is not prepared to identify man with God, though he believes in the closest union and interpenetration of the human and the divine. Still, I do not think that there is any real emotional, moral, or religious difference between the veneration paid to Jesus by a Unitarian and a New Theologian. We have, I think, a firmer hold on the historical Jesus. We believe that God has most luminously revealed and focussed His life in Jesus, but we are distrustful of ambiguous terms like 'the eternal Christ.' We don't like vagueness or equivocation. The Universal Christ of the New Theologian is the 'God the Father' of the Unitarian.'

\* \* \*

HE goes on to describe his attitude towards Jesus in these terms:—

"He is to me, personally, what I have been taught to regard him by my most revered teacher, Dr. James Drummond, and what he was for Martineau and the best of our leaders, the King of Saints. He is the divinest of men, the name above every name. In him the Nameless is featured and charactered. By 'God' we mean not any god, Baal, Zeus, or 'Life-Force,' but the God and Father of our Lord Jesus Christ.'

\* \* \*

On the future of Christianity Mr. Thomas speaks with confidence in spite of the wider horizons which are being revealed by the study of comparative religion:—

"All Unitarians, I think, feel profoundly and sincerely," he says, "what is called the sympathy of religions. The comparative study of world-religions is an important part of the regular training of our ministers, and is nowhere better taught than at Manchester College, Oxford, by Principal Estlin Carpenter. But I do not believe that a hotch-potch of the cults and of all the religions of the world is going to be the Universal Religion. Any one great religion is better than a mix-up of all. . . . There will, of course, be much give and take, but as Christianity assimilated and transformed Paganism in the early centuries, so ultimately it will absorb what is valuable in all the great religions of the world. In the process it will itself suffer some change and transformation, but at last, I believe, it will become actually what it is already in idea, Catholic or universal."

\* \* \*

In the number of the Christian Commonwealth from which we have just quoted, there is a leading article of strong protest against the policy of exclusion adopted by the other Free Churches towards Unitarians. This exclusion is embodied officially in the constitution of the National Council of Evangelical Free Churches. The Christian Commonwealth professes its belief that what happened when the Council was formed could not be repeated to-day. We find it a little difficult to share the same confidence. Probably a larger number of men of liberal sympathies would refuse to compromise for the sake

of co-operation with an irreconcilable orthodoxy; but there is still need of strong insistence upon the fact that spiritual affinities go deeper than theological agreements, and that it is worth while in religion to forego some of the apparent utilities of to-day for the sake of the nobler ideals of to-morrow.

\* \* \*

An important conference on "Public Morals in relation to Race Regeneration" was held on Monday in the Jerusalem Chamber, Westminster Abbey, when the following resolution was adopted :- "That this conference desires to draw the attention of the Church, Parliament, the Press and the public to the facts and tendencies of the national life as indicated by the falling birth-rate, the continuous and widespread sacrifice of infancy and childhood, the multiplication of mental and moral degenerates, the lowered standard of parenthood, and the disintegration of the home and family life. With a view to combating these demoralising and disintegrating forces by the application of lofty moral ideals to the national conscience, this conference urges that the Churches, the Legislature, the Press, and those who direct the education of the young should make increased efforts for the protection of motherhood, the permanent care of the mentally defective, the education of the nation's adolescents for parenthood, the purification of public amusements, and the wider diffusion of wholesome literature for the reading of youth."

\* \* \*

THE first lecture by the Dean of St. Paul's on "The Co-operation of the Church with the Spirit of the Age," has been the subject of widespread and unfavourable comment. At the beginning of his second lecture last Saturday, he made the brave and manly reply that his object was not to be popular and to shout with the largest crowd, but to speak the truth as he understood it to the best of his ability. Evidently Dr. Inge is anxious to help people to think and to get rid of the obsession of feeble talk about Progress and Evolution, and to remind them, to use his own words, that 1911 is just as important or unimportant as 1811 or 2011. We think that his first method of saying this was unfortunate, and laid him open to a good deal of misconception; but we should be very unwilling to prejudge his message at this stage, or to deny the value of a candid examination of many of the current watchwords of the social and religious platform. It may be that a growing disillusionment about material progress, in which possibly Dr. Inge shares, will give us, in the end, a new sense of the soul's appointed place in the Eternal Order and a transfiguring revelation of the reality of God.

# THE CASE OF RICHARD MEYNELL.

An unusual interest attaches to Mrs. HUMPHRY WARD'S latest novel not only because it marks her return to the earlier manner of "Robert Elsmere" and "David Grieve," but because some of the most delightful characters in the book which brought her fame actually reappear in its pages. She has been carried away by the desire to write a sequel, which is rapidly becoming the besetting sin of modern novelists; but few of those, we imagine, who have ever fallen under the spell of Catherine Elsmere's strong and courageous personality, with its almost fanatical adherence to the dogmas which modern cricicism has reinterpreted, tempered by a tender pity for all who suffer and are heavy laden, will be sorry to have the opportunity of meeting her again with all the marks of a saintly but sorrowful life stamped on her beautiful face. For us, at least, CATHERINE is the most arresting and attractive figure in the group of more or less interesting persons, her daughter and the Rector included, who play their part in the annals of quiet Upcote. Like the good old Bishop of Markborough, she is the embodiment of the old order which is destined to pass away, and probably we shall never see her like again.

The religious situation has changed very much since "Robert Elsmere" was written, and it is possible that if that absorbing record of a struggling soul, fighting its way to liberty in a passion of revolt against everything which could fetter or restrain the growing mind, had not been written twenty-two years ago it would not have been written at all. Modernism has cast its glowing light on the torturing doubts which, at that time, gave an honest man no choice but to leave the Church and tread the path of heresy alone, or join "the small and gallant band of Unitarians," to quote Mrs. WARD, in order to obtain the sympathy and companionship which he could then only hope to find in their ranks. It has substituted for the fierce desire to "come out" and be free an equally compelling instinct to remain within the shelter of the historic Church, to "double the forces of Christ" instead of dividing them, and strive for perfect liberty of thought while maintaining the authority, the symbolism, and the sense of communion with loyal adherents of the Faith, living or dead, which enriches and disciplines the life of the soul.

RICHARD MEYNELL, the Rector of Upcote, is a Modernist, and Mrs. Humphry Ward in narrating the story of his life\* has given us a prophetic vision of what is likely to happen when the new leaven has

<sup>\*</sup> The Case of Richard Meynell. By Mrs. Humphry Ward. Smith, Elder & Co. 6s.

permeated the Church of England sufficiently to bring about a general revolt against the tyranny of unchanging beliefs. It may well seem, when we read of the immediate rallying of the liberal forces under the banner of this daring leader, that she underestimates the power of the reactionaries who are still opposing the march of truth, and must inevitably continue to do so for a long time; and we doubt whether even in these revolutionary days a Reformers' League would win quite as many eager and fearless adherents as the one described in these pages. Within the space of three short months a new religious journal is started, a new liturgy, marriage service, and burial service are drawn up, a hundred churches have joined the League, fifty thousand members have been enrolled, a Bishop has asked MEYNELL to preach a sermon inaugurating the movement in one of the great cathedrals, and the fire of enthusiasm is spreading through the length and breadth of England in a way that startles even Cabinet Ministers out of their scepticism and apathy. Perhaps we are less inclined to believe that the country is ripe for a religious revival on such up-to-date and progressive lines owing to the lack of vitality in the portraiture of MEYNELL himself. His character is delineated with all the care and insight which are characteristic of Mrs. Humphry WARD, and there is something strangely appealing in the rugged face with its womanly sensitiveness, in the fine, chivalrous soul, and the loving heart of the man, doubly hampered as he is in his struggle for the cause of truth by the persecution of a local Torquemada, who seizes every opportunity of besmirching his name with odious slanders. But we do not feel convinced that he has the dynamic force of a great leader; and his morbid reluctance at a critical moment to give the word of courage to his followers because he has failed to save a pretty and impetuous girl who happens to be his ward, from the consequences of her ignorance and folly, seems to indicate a lack of courage that detracts somewhat from the impression he is intended to make upon the reader.

Though, however, she may have failed to make the central figure of her story entirely convincing, Mrs. HUMPHRY WARD gives abundant evidence in "The Case of Richard Meynell" that her power as a novelist is as great as ever. The plot, quite apart from the religious problems which supply the motif, is intricate and absorbing, and the pictures of English social life conjure up an atmosphere of country houses, gossiping villages, rural parsonages and Bishops' palaces in which the author is probably more at home than any other contemporary writer. The descriptions of Westmoreland scenery, towards the end of the book, are full of that extreme sensitiveness to the moods of nature which in life. The breaks, the discontinuities,

gives a special charm to every book written by Mrs. HUMPHRY WARD, and provide an appropriate setting for the austere beauty of CATHERINE ELSMERE. But it must frankly be confessed that the story suffers, as a story, from the intrusion of lengthy disquisitions on modern religious problems which many people have not even begun to think about. For those who are earnestly seeking to find out what the Modernist position really is, and who are not a little perturbed by the rumours they have heard of the revolutionary ideas that are already at work in the Church, "Richard Meynell" will prove a source of enlightenment not the less interesting, perhaps, because the essential facts are given in the course of a tale of true love in which the hero and heroine have their full share of trials and tribulations. Even then it presupposes a certain familiarity on the part of the reader with modern German criticism and the works of such men as Loisy and Tyrrell which is surely exceptional. But the book is courageously written, and is full of the challenge and inspiration of a movement that is probably destined to play a great part in the emancipation of the human mind. It ends on an optimistic note, in spite of the fact that MEYNELL and his co-defendants in the great trial of the Court of Arches are left with the prospect of being deprived of their benefices, and forced, after all, to wander in the wilderness. It could not end in any other way, the Modernist faith being what it is-"the unfolding of the Christian idea through the successive stages of human thought and imagination," an expression of the governing ideas of life, "tested by life, confirmed by life," which have their source in the very being of God, "sharers in His Eternity, His Ever-Fruitfulness." L. G. A.

#### LIFE, RELIGION & AFFAIRS.

#### THE LOGICAL FALLACY.

THE alleged fact that two and two make four always, no more and no less, is one of those monstrous fallacies imposed upon us by the mathematicians, and those enemies of the human race who apply the rules of logic to everything in season and out of season. Nothing could possibly be more untrue and mischievous and even immoral, than this ridiculous proposition, which we are supposed to bow down before and worship. Ours is not, and never was, and never will be, a logical world. On the contrary, it appears to be built up on paradoxes and contradictions and absurdities, such as the persistent survival of the unfittest, the weak, and even the wicked. The proper effects, so-called, do not invariably follow their proper causes, so-called. We meet compromise, accommodation, infinite variability, violent and sudden mutations at any turn of the road

the surprises, the antinomianisms of nature, keep knocking against us-nay, bludgeon us into attention always and everywhere. Two and two never make exactly four. If they did, progress, civilisation, advancement in thought, even trade itself, would be impossible, and human existence something quite intolerable. Were there never any freakish departures from the iron regularity of the rule, did not exceptions perpetually disprove and not prove the rule and persons refuse to walk after each other in the same old monotonous and mechanical ruts, who would care to live a day or an hour in such a terrible world? Let us be thankful, then, that the whole is not necessarily greater than the part, and the half is usually more than the whole, as the Greeks knew so well, and be grateful to heaven for giving us an illogical

"Send the great world spinning ever down the ringing grooves of change."

God be praised that we do not all think alike or look alike even for the facial angle of the Hottentot and the Semitic nose. We must bless Dr. McTaggart for recoiling from the popular theory of monotheism, into a society of interdependent souls or a monadology of his own. Surely the French priest was mistaken who said to a peevish penitent, Si dieu vous veut violette, pourquoi vous faire cèdre? He was, of course, entirely wrong. The mere fact that the violet wished to be a cedar showed, at any rate, that she was not only a violet, but something more. Never 2 + 2 = 4! She painfully realised hers otherness, and that she was as much realised in that otherness as in herselfin the cedar no less than in the violet. The good priest ought to have encouraged and not discouraged her, and to have seen (as anyone but a mathematician or logical fanatic or slave of a cast-iron system would have seen), the cedar branches already beginning to bud out of the violet, to become in the end glorious and beautiful and hospitable branches. It makes us more than sad to find a writer like A. C. Benson, who does know better, devoting a paper to the "Use of Poetry!" We possess far too much prose and sordid utilitarianism in this squalid commercial age of ours, which never sees beyond the devil's own gospel of buying in the cheapest market and selling in the dearest, that we should condemn poetry also to the universal fate and treat it like a marketable commodity Men like Paley, who want to prove everything and discover design everywhere, even in the oesophagus itself-" consider a city feast, what manducation, what deglutition! And yet not one alderman choked in a century!"-are the obstructionists of the age. Better than this almost, if we could revert to the earliest times or the fancies of our own children, in the light of an unearthly Animism, before the severe separation of persons and things from each other, when the humblest objects had and have an individuality and will of their own. Truth may lie at the intersection of tradition and conscience, whatever this may mean, but it assuredly does not lie in the fallacies of formula outgrown as soon as stated. Heaven save us from "useful poetry," to be quoted on the market, and fluctuating in value like the rise and fall of stocks. We are free at present, and Bergson concedes so much. We have "the power to solidify Becoming into distinct moments, and to condense matter into movements of re-action which pass through the meshes of natural necessity." We refuse to permit the best gifts of life, such as poetry and divine unreasonableness to be vulgarised by prosaic methods and "immobilised" in petrifying (and putrefying) "laws" or unedifying edification, or (that last horror) payment by results. Bergson grants us only, "modification, perturbations, changes of tension," and adds "nothing else pervades concrete extensity." seriously, who wants anything more?

One of the greatest mistakes and most alarming offences of the present day is to import useful action into pure knowledge. This vitiates all our speculation, and poisons philosophy at its fountainhead. The good and the true and the beautiful are practically the same. But we do not wish the methods of the market place, the measures of the counting-housenot to mention the morals of the poultryyard-introduced here. In all the Old Testament allusions to God's faithfulness, we see a nation with a genius for religion (the highest kind of poetry) dimly struggling after the conception of cosmic laws and a cosmic process of some sort of crude evolutionism. Fortunately the prophet was the dominant element on the whole, and the priest the recessive. Our poetic needs, though we may never fully visualise them, make, and therefore see, the glorious discontinuities of Nature and life. It is here, and here alone, that infinite Reality reveals itself for an eternal moment. Bergson may truly explain the old puzzles of Zeus about locomotion as simply the confusion of movement with the pathway. But nevertheless all of us, excepting mathematicians and the logical few, delight in being mystified, and are reluctant to part with their cherished illusions which grant existence all its charm. The perpetual orientation of consciousness may be, perhaps must be while we remain in the body, towards action, but there is a masterly inaction or a "wise passiveness" better still. The plane of dreams will ever remain the most fruitful for the poetry of life and all that lends it power and beauty. And if Bergson has thrown any light on the problems that yet bewilder us, he has certainly exploded the importance of fact by showing it, not to be reality but simply an adaptation (or degradation) of real to practical needs.

The two chief dangers of our time are to erect limits and to exploit everything for some beggarly profit. But even science knows the fallaciousness of both. It imposes laws, to see them superseded by others more comprehensive. Its pathway has been macadamised, so to speak, with the bones of discarded theories and defunct platitudes affecting to be universal and permanent. Science proposes and imposes, but the poet and the prophet

by the labour of persevering observers arises but to be overthrown. Vision unmasks impostures, and anticipates by centuries the discoveries of astronomers and chemists and biologists. As scon as things seem definitely and finally crystallized, and logic grows triumphant and blows its trumpet of defiance, the seer accepts the challenge (which, however, he rarely hears) and we once more confront the solution of dissolution and the continuity of discontinuity. The system goes into the crucible, and out of it come fresh transfigurations and broader, deeper truths. We shall never reach the ultimates, perhaps, not even the penultimates, or even the antepenultimates, in this life. But still, by the very terms of human nature, by the constitution of the brain, as a kind of receiving house for the sorting of messages, we must pursue our quest, we must go on and obey the call of the divine and the infinite in which we lie. We keep seeking for God, and we are discovering ourselves, our most intimate selfness in the most extreme otherness. And the teaching that instructs us most, and acts as the chief driving force, the innermost dynamic of our being, is this—that facts are not facts, and two and two, however mathematically and logically correct in making four, for ever imply a plus that cannot be calculated in this way. And the Press, though there are splendid exceptions, generally contrives to get hold of the wrong public opinion—the merely dominant for the hour, and not the sub-dominant, which before long will be absolutely and immeasurably predeminant. It seems to suffer from the fashionable disease of "echo-lalia, and blindly and blunderingly repeats words that it does not understand. Man (the ego) being, as he is, a centre of indetermination and surrounded by a zone of indetermination, cannot possibly consent to idle and monstrous finitudes. He must have elbow-room or an indefinite margin. And when Dr. Hastings Rashdall, assures us that the sum of two and two must be four and nothing else, he seems treading on dangerous ground, because he erects imaginary limits. The mind of man refuses to be contracted into the coffin of any formula. And when thus incarcerated, he finds his prison-house soon expanding with him-as a certain Jewish commentator alleged, that during the forty years of wandering in the wilderness the clothes of the children grew with them and their necessities, like the shell of a snail! As we dare not localise the spirit in the brain, which constitutes only one of its channels, so we must not restrict its boundless capabilities or measure thereby the powers of the mere working reason or reason energising alone on the spatial plane for practical purposes, and with a view to action of some scrt that the person intends. The focus for the time and place and end is but the focus.

We may rejoice that in Nature and in life for us, as spiritual agents, though with our feet upon earth, limitations of logic possess no meaning and involve no impediment. Logic poses, propeses, supposes, and we remain grateful for its help and its distinctions if too often without a

that disposes. We cannot build with dead materials, we cannot grow when fettered hand and foot. We need space beyond space, and reason above reason, and nothing to hinder that vital interfusion of thought, and feeling, and will, the elemental action and reaction of being. But let us remember that until we know that two and two do not always make four, and the part may be greater than the whole, we shall learn nothing of Reality.

F. W. ORDE WARD.

#### THE MARPLE DALE FARM COLONY.

THREE members of the Social Questions Committee of the Manchester District Association of Presbyterian and Unitarian Churches recently visited the Marple Dale Farm Colony, and have drawn up the following report: - The Colony is beautifully situated between Romiley and Marple, and somewhat isolated, which is probably an advantage. The farm is only a small one, rather less than 37 acres being available for cultivation, so that it is impossible to carry out farming operations on a large or complete scale. There is a small field of oats and one of hay; these crops are grown for the use of the farm and colonists; but most of the land is planted with vegetables, which can be readily sold retail in Marple and the neighbourhood. The growing crops looked healthy on the whole, but were evidently suffering in part from the excessive dryness of the weather. At the time of our visit most of the colonists were occupied in weeding. There are two cows, one horse and some pigs. We saw a colonist milking one of the cows, and were told that he had milked a cow for the first time in his life on the preceding Monday. The housing accommodation for the colonists is simple, but clean and serviceable. There is a large, airy dormitory containing nineteen beds, and in the centre, one on each side, two cubicles for the Brothers, of whom further mention will be made later; there is also a bathroom, a room for the men to wash in, and a very convenient and pleasant recreation room. The manager told us that he was a good deal handicapped by the want of cold frames for starting roots and plants for early setting, and a glass-house for flowers and table vegetables. A greater variety of employment to suit the varied experiences and capabilities of the colonists is very desirable; especially is there need of indoor work for bad weather; we were informed, however, that wood-cutting was to be started before the winter.

We had an opportunity of seeing several of the men, of whom there are 23, after they had left work, and of conversing with one or two of them, and were very favourably impressed with the appearance of most of them. Considering that they had been sent there by Boards of Guerdians as social failures, and that some of them had been in prison, it was impossible, on looking at their faces, not to feel that the regular work and discipline must have had a really good effect upon their disposes. System upon system constructed difference. But it is the spirit ultimately character. The manager told us that the men remained on the farm for from five to fifteen months, that their conduct while there was on the whole satisfactory, and that on leaving they obtained situations as farm labourers, some in England, but most of them in the Colonies. He said that they nearly all turned out well; but apparently there are no means of keeping them in sight for any considerable time after they have left, and, therefore, it is impossible to tell what proportion ultimately relapse.

A very important feature of the method adopted at this Colony, to which its success must be largely due, is the presence of the two Brothers, working men, who have relinquished their occupations for the purpose of devoting themselves to the redemption of their less fortunate brethren. They are, for their order, of a somewhat superior type, and have been trained for this work at the Lingfield Colony; the two at Marple Dale work with the Colonists and live continually with them: being of the working-class themselves, they are able to gain the confidence of the colonists and bring a steady and improving influence to bear upon them. It is obvious that in a Colony of this kind, success or failure must depend very largely upon the qualities of the management, and the Marple Dale Colony appears to be fortunate in this respect, for we saw plenty of evidence of order, cleanliness, and good discipline.

An interesting feature of this scheme is the blending of private philanthropy with State help. Half a guinea per week is paid for each man by the Board of Guardians which sends him. The religious and personal influences brought to bear upon the men are such as the State does not ordinarily have at command. This kind of blending is strongly advocated by the Minority Report on the Poor Law.

The impression we formed in the short time we had for observation was that this Colony is an experiment which indicates very considerable possibilities. It would be a mistake to suppose that a solution of the problem of unemployment is to be found in this direction, or that the reclamation of confirmed criminals can be carried out in such Colonies. But it does appear that they offer a means by which some men not actually criminal or extremely vicious, but who have been deteriorated by their environment, or have weakly yielded to temptation, and thus become submerged without the ability to raise themselves by their own efforts, may be restored to moral health and turned into useful and even selfsupporting members of society. Probably a colony of this kind could never be financially self-supporting, but it deserves more help at the hands of philanthropically minded people, and there is reason to hope that society will be well repaid by the effect of the useful discipline enforced, and by the example of the men who go forth more or less socially redeemed.

> (Signed) L. GORDON RYLANDS, J. WIGLEY, W. WHITAKER.

The Committee cordially endorses the appeal for £15,000 made by the Incorporated National Union for Christian Social Service to provide a further Training Colony for Unemployables.

#### CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. Letters cannot BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

#### DENOMINATIONAL FRIENDLY SOCIETIES AND THE NATIONAL INSURANCE BILL.

SIR,—With respect to the alterations made in the Insurance Bill to enable Denominational Friendly Societies in different parts of the kingdom to form groups for administering the State scheme, my committee are desirous of obtaining information as to whether it is possible to form a group of Friendly Societies that are Connected with the Unitarian and Allied Denominations. With this purpose in view, the writer will be pleased to receive communications from all secretaries of friendly societies attached to these places of worship, with particulars as to their membership, and whether they are desirous of joining such an association.-Yours, &c.,

F. TUNNICLIFFE, Secretary. High Pavement Chapel ProvidentFriendly Society, High Pavement School-rooms, Nottingham.

#### THE AMERICAN NATIONAL CONFERENCE.

SIR,—Your comment in "Notes of the Week" of November 18 is somewhat misleading as to the name of the American National Conference. If you will look the matter up you will find that the title of the Conference ever since 1864 has run " National Conference of Unitarian and other Christian Churches." Therefore, the change now made is confined to the substitution of "General" for "National." If there is a "sign of the times" in the title, then the Americans have been about forty-seven years ahead of them!

Yours, &c. HELEN B. HERFORD. Hampstead, November 20.

#### QUESTIONS AT ISSUE.

[Under this heading writers discuss freely from their own point of view living problems of Religion, Ethics, and Social Reform, but the Editor does not assume responsibility for the opinions expressed.]

#### THE REAL SOURCE OF POWER IN PREACHING.

I would wish in this article to ask a question rather than attempt to state an answer. My own position, shortly expressed, is that I do not know what is the real strength of preaching, and, as Ican find nothing to satisfy me in books, I should like to ask other men who have thought on such matters if they can offer any suggestions likely to throw light on what I

obscurity or darkness in our knowledge of religious life.

I have read, like most people interested in a minister's calling, books that consider in some detail the qualities of the mind necessary for good preaching; and many of these make me feel the value of the beauty of the preacher's life, if one considers such a life from the ideal point of view. Phillips Brooks' little volume is in this respect an excellent example of what I mean, yet if I rise from reading it and cast my eye along my bookshelves, and think of the lives of the men who have commanded recognition as preachers, with, perhaps, the exception of Robertson, Dale, and Phillips Brooks himself, and these are only partial exceptions, I cannot find that the ideal qualities stated correspond in practical life to the men recognised as great in this preaching sense. One thinks of Wycliffe and Knox as men having great power in their art; of Wesley, Spurgeon, Booth, and Parker (of the City Temple), and in a lesser way of such men as Gipsy Smith. These men were preachers in the real sense, that for some reason they drew people to them, and interested them from the standpoint of religion, and what it had to yield. There must be a common preaching quality that would unite them all, but I confess I cannot personally dis-

Human sympathy and the understanding of men, sincerity, authority, an appealing personality, and, to some extent, a love of religious ideals, are all such qualities, the last, particularly, essential to a great minister, but they are not necessary to the great preacher. Would anyone acquainted with the characters of either Wycliffe or Knox venture to assert that in their fine fanaticism there is a real understanding of men and women, a real sympathy for men and women as individuals, such as, for instance, is unmistakeably discoverable in Christ. It is manifest that they both, and Knox particularly, thought of collective man. And would sincerity of life be specially marked as the distinguishing feature of a preacher's life in quite the same fearless way as is expected from scientific men, and is largely realised. And, although it may be said that authority belonged as a characteristic to them all, yet this quality and sympathy and human insight and sincerity are just as necessary to a doctor as to a preacher, and are not, therefore, distinctive preaching qualities. And while I do find in every great minister, whether he is or is not a recognised preacher as well, a truly religious feeling, it seems to me by no mans an invariable accompaniment of the preacher.

Martineau's life breathed of the religious spirit; he was always brooding over religious things, always thinking over a religious approach. So was Channing, and to a less extent Theodore Parker; so was Amiel, who was not a minister, and yet ought to have been one; so was W. R. Greg, so was Mazzini. These writers are as full of this spirit in a newer sense as was Jeremy Taylor in an older. But this brooding religious spirit is absent from John Wesley's Journal, from most of Spurgeon's thoughts, from almost all the great preachers; they have, no doubt, other qualities, but they accept religious cannot but feel to be a most unfortunate life too confidently to feel it with a real luminous power; and I ask, in the need for genuine knowledge, what is the one characteristic that distinguishes a great

preacher?

I do not believe that preaching is a trick of oratory, otherwise there would be more recognised preachers, though one cannot help realising that most preachers have, often quite seriously, an eye for effect. One cannot deny that the preachers' influence is good, and of the beneficial influence of Wesley or Spurgeon and of the earlier preachers one may feel convinced; yet one asks this one question, which continually repeats itself, what is the essential element of a good preacher?

Here are two types of men, the minister and the preacher, the one struggling, often painfully, to express great religious thoughts, often halting in his speech, of interest to those members of his congregation who understand him; now and then inspired, often a leader of a new spirit of religious inward life, often giving his thoughts to small numbers of hearers, but never really And the preacher holding a preacher. multitudes breathless for his own day and time, sometimes only for the time that his voice is heard. These are the two influences of great power in religious life. The minister I can understand, but the thought comes back to me again and again, whenever I think over this question, what is it that makes the preacher, that something that must be characteristic of all great preachers of all types, and that all books about preaching leave out of account? I have no answer to this difficulty myself, but I believe it is imperatively necessary to find one.

J. LIONEL TAYLER.

#### BOOKS AND REVIEWS.

CONCERNING CHILDREN.

"IT is hardly possible, I have found, to be too simple with little children; and the most familiar things may perhaps serve best to awaken that wonder at the beautiful world, and that reverence and love for the Heavenly Father which it is the infants' teacher's charge and privilege to cultivate." These words are taken from the preface to Miss Tarrant's admirable little book called A Year's Lessons for Infant Classes,\* which will assuredly be received with shouts of joy by many Sunday school teachers. For are they not frequently at a loss for material suitable for quite small children?

The writer has that unerring instinct in the matter of child psychology which is better than years of study. When the natural gift is enhanced by training, then, indeed, is the child in clover. In these outlines of lessons there is an appropriate verse of a hymn or a text which the children can learn by heart, bearing on the subject for the day. Taking a few

lessons at random we find:—
The Shepherd—Story of the Lost Sheep.

Our own Home—Father's and mother's love for us.

\* S. S. Association. Essex Hall, 6d. net.

The Sea and Ships—Story of Paul's Ship-

God's Wonderful Work—A Flower.

At the end of the volume there is a list of books containing the stories used by the writer to illustrate her lessons. We cordially recommend this timely and most helpful little book to our teachers everywhere. They will be grateful to Miss Tarrant for using her gifts to produce really valuable work of this kind for the benefit of our Sunday schools.

If the multitude of books written on the subject of the home training of children is any index to their therapeutic value, the modern child ought to be a tremendous success! The Sensitive Child,\* by Kate Whitny Patch, is one of the many books of this kind that are written by the very understanding mother for the benefit of the less understanding. It takes the form of talks with a little boy, and its scope is indicated by such chapter-headings as "The Angel of Birth," and "The Singing Robe." The "wonder-moments" of the child are a revelation to all who have ears to hear. How to meet the questionings of the awakening mind is the problem that Mrs. Patch successfully solves in this little volume.

More about the Twins in Ceylon,† is a charming addition to the earlier volume by Bella Sidney Woolf, which will delight grown-ups as well as children. The book is full of information and gives a vivid picture of life in the East. The story of Buddha is simply and beautifully told. "It all seemed so real here in the midst of palms, under Eastern skies, with the brown-skinned, bare-footed people passing up and down, and the yellow-robed priests and the scent of Temple flowers."

The coloured illustrations add to the attractions of the book, which many a child will presently describe as "ripping." The Story of Quamin, by May Harvey Drummond, belongs to another world and will appeal to older boys and girls. It is a most fascinating tale of negro life in Jamaica, written with racy humour and rare pathos. It is a joy in these days of artificiality to be in the company of these primitive elemental human beings, full of the superstitions of their race. The type is disappearing, and Mrs. Drummond earns our gratitude for preserving some record of it in this first-rate story.

#### DR. MACLAREN'S PRAYERS.

"PRAYERS in the Congregation" (if it might be repeated after a volume of Ward Beecher's) would have been a better title for this book than "Pulpit Prayers," for the essential character of what is here gathered up, as precious fruits of a most helpful ministry, is that the prayers are spoken manifestly from the heart of one closely identified in the hour of worship with the life of his people. The late Dr. Alexander Maclaren, of Manchester, was a preacher of rare power; here we are

\* H. R. Allenson. 1s. net.

† Duckworth & Co. 1s 6d. net. † Putnam's Sons, New York and London.

§ Putnam's Sons, New York and London. § Pulpit Prayers. By Alexander Maclaren, D.D., Litt.D. Second series, 1911. Hodder & Stoughton. 7s. 6d.

brought very near to him in the act of devotion, when he is with his people, as members together of a living Church, and the insight of his earnest and affectionate sympathy finds words to express in simple, heartfelt language the manifold needs and aspirations of a great congregation. As we give ourselves to the spirit of these prayers we are actually in the congregation, in the gathered stillness in presence of the Eternal, amid the throng of those who have come together out of the stress and crowded life of the city, surrendered to a common trust and with a common gladness in worship.

We do not wonder that such a ministry proved attractive, in the best sense of the word, nourishing and upbuilding, breaking the bread of life for hungering hearts. Young men, solitary in the city crowd, exposed to its temptations, would feel the touch of a true sympathy and the encouragement of the great heart, which thus found utterance for what was best in them; and so with business men, and the appeal of noble ideals in commerce and in civic life; and no less with all the common needs of our mortality. The prayers are offered to the One Eternal Father, in the spirit of Christian discipleship, "through Jesus Christ," as Lord and Saviour. They are very broad in their sympathies and vital in their hold upon the realities of life as it is in the world and as it reaches up to God. These printed words are witness to the Church at prayer, through the lips and out of the heart of the faithful minister.

The editing of the volume leaves something to be desired. The first series of the prayers may have had some introduction, which the writer of the present notice has not seen, but this second volume has no preface or note of any kind, beyond the title, to explain the origin of the prayers or the method of their reproduction. Did Dr. Maclaren write his prayers, and are these volumes printed from his manuscript, or are they reproduced from the shorthand notes of one who listened in the congregation and took them down? When we find in one prayer a reference to Jesus Christ as the "sun" of all the great mercies of God, that may be merely an uncorrected printer's error for "sum," or it may be a mistaken note of the reporter. In a good many places the punctuation seems to be defective, and in others the syntax; so that we conclude that in any case Dr. Maclaren did not himself revise these prayers for publication. Many of them begin with a sentence referring to a lesson which has just been read in the congregation, without which clearly present in the mind the sentence is hardly intelligible. In such cases, a note of the lesson read, wherever possible, would have been a distinct advantage. But in spite of all deficiencies in the editing, this volume brings to us a treasure for which we are sincerely grateful. It is no hindrance that we cannot ourselves use the special dialect of Dr. Maclaren's evangelical theology, for in the deeper spirit, beneath the form of doctrinal expression, we find ourselves most thankfully at one with him, uplifted and strengthened by the power of his prayer. This book will be found good for the quiet reading of those on whom the responsi-

bility of public prayer is laid. If it add a new depth to the feeling of responsibility from which no earnest minister is free, it will assuredly also deepen his sense of the supreme opportunity and sacred privilege of prayer in the congregation.

THE SPIRITUAL SEQUENCE OF THE BIBLE. By John Gamble, B.D. London: Macmillan & Co. 2s. 6d. net.

This is an admirable little book. It consists of four lectures written in order to place before parents and teachers the value of Bible lessons when, in the light of modern knowledge, we understand that "Revelation is not the communication by God to man of a series of propositions at one moment, but the gradual drawing of men on His part by ordinary processes, without miracle and without mystery, to an ever clearer knowledge of His nature and His ways." In a short preface the Head Master of Rugby speaks of the feeling of illumination and gratitude which was aroused when they were delivered. His hope that they will be of equal service to other teachers, we think, is likely to be fulfilled; for Mr. Gamble has learned to do full justice to the results of historical and critical study without any loss of the sense for religious values. He is careful to distinguish between a fact and its interpretation and does not allow the discussion of date and authorship in the case of the Fourth Gospel or anywhere else to obscure the spiritual teaching. Similarly in the case of the advanced Christology of some of the Pauline Epistles, he refuses to regard it as an intellectual blunder or aberration, and urges the importance of realising that "the theology is only an attempt to do justice intellectually to the supremacy which the course of events has actually given to Christ. He has been seen to be Reconciler of a divided humanity. The heart and conscience of the believer own Him as Lord and Master. When these facts are translated, so to speak, into their heavenly values, they find inevitable expression in the language of these Epistles." This passage is highly characteristic of Mr. Gamble's method. He has written about the Bible with spiritual insight and intellectual candour, a combination as rare as it is needful for those who would really understand.

FOLLOW THOU. A SCRIPTURE PLAY. By E. P. B. Manchester: J. E. Cornish, Ltd. 1s. net.

short play by the late Rev. E. P. Barrow as the last product of his delicate and sensitive mind. Its theme is the Passion of Christ and the conflicting emotions which it aroused in the hearts of his disciples. The theme is so tremendous that most writers have turned away from it as something too high for them and have been content to take refuge in the matchless dignity and simplicity of the New Testament. If Mr. Barrow has failed to do more than amplify familiar words and leaves us with the impression that the

their dramatic power, he is simply the victim of a too hazardous choice. When, however, we dismiss all thought of an impossible success from our minds we discover many sources of quiet pleasure in these pages. They are written with that fine instinct for language which was characteristic of their author, with delicacy of perception, and a love of beauty more Greek than modern in its austerity and restraint. An occasional lyrical hymn breaks the even tenor of the blank verse, and we think that the play would have gained considerably in richness of effect, if this form had been used with greater freedom. The song

Come, promised day, Advance thy rising bright: The morning stars already on thy way Have spread their light—

might well be set to music as a hymn for Easter Day.

THE BOOK OF THE SPIRITUAL LIFE. By the late Lady Dilke. London: John Murray. 2s. 6d. net.

"Solitude, silence, apartness, these are as the breath of his nostrils to him that would divine the mysteries of that school of sorrow redeemed and sanctified by love, which we call life; yet how shall one come by these things whose feet are ever in the ways of men?" These words strike the keynote of these musings by the late Lady Dilke. When they appeared first a few years ago in the volume of memoirs it was recognised at once that they revealed the hidden side of a life which had been much in the public eye both as a writer in the service of art and a worker for the public good. It has been a happy thought to issue them separately in a small companionable volume, which is likely to find a place on the shelf reserved for the books which speak to the soul with an intimate voice. To many who, like Lady Dilke herself, have lived in the crowds of men and found zest in fulfilling the world's tasks, it will bring refreshment without the sense of unreality or imperfect experience, which often clings to the words of more cloistered souls. For, after all, who know so well as those who live in crowds the need of silence and self-knowledge and the withdrawal of the soul into deep communion with God?

Among the recent books issued at Essex Hall we may mention Three Stages of Unitarian Theology and Other Essays (2s. net), which contains a reprint of Dr. Many friends will be glad to possess this | Martineau's well-known essay, and twelve other essays by the Rev. Stopford Brooke and other writers, which have had a wide circulation in the series known as "The Unitarian Penny Library'; The Religion of the Future and Other Essays (2s. net), which takes its name from a well-known address by Dr. Charles W. Eliot, and also contains the paper read by Principal Carpenter at the Congress of Free Christianity and Religious Progress at Berlin last year on "The Development of Liberal Theology in England "; and, lastly, Religion and Life, by Professor Eucken (1s.

in London last Whitsuntide. The lecture was given extempore in German, and inevitably the glow and inspiration of the spoken word have faded away as it has passed first through the reporter's notebook and then through the translator's mind. The phrase "characteristic religion" is not very lucid in English and would hardly convey Professor Eucken's meaning without careful explanation. Except for the necessity of observing uniformity in a series, it seems a pity that this lecture, which has been expanded with difficulty into a volume, was not issued as a tract for popular distribution. might then have gone into the hands of many readers for whom Professor Eucken's longer works are too expensive or possibly a little too abstract and technical in their

#### LITERARY NOTES.

A WELCOME announcement for all who are interested in modern English poetry is that a collected edition of the works of Francis Thompson is being prepared, and will appear early in 1912. Mr. Edward Meynell will be responsible for the biography.

A REVISED edition of Mr. W. Robertson's "Life and Times of John Bright" is announced for early publication by Mr. T. Fisher Unwin. It will be uniform with Morley's "Life of Richard Cobden," and will form one of the volumes of the Half-Crown Library of History and Biography.

MESSRS. MACMILLAN will publish shortly "A Critical Exposition of Bergson's Philosophy," by Mr. J. M'Kellar Stewart, late Lecturer in Logic and Philosophy in Ormond College, Melbourne University. The aim of the author has been to present clearly the root ideas of Bergson, and to consider their value as a contribution to modern philosophic thought.

Mr. T. Fisher Unwin has adopted an excellent scheme for bringing his seasonable wares to the notice of the public. His firm for some time past has brought out a monthly magazine called M.A.B., or Mainly About Books. The December issue will be a special one devoted largely to Christmas books. It will be of unusual interest, as well as double the ordinary size. Mr. Unwin will send a specimen copy to any reader of this journal, free, on receipt of a request to this effect addressed to the publisher, M.A.B., 1, Adelphi-terrace, W.C., accompanied by a 1d. stamp to defray the cost of postage.

The International Review of Missions is the title of a new quarterly review, issued by the Continuation Committee of the World Missionary Conference, which will be published by Mr. Frowde. It will serve as an organ for the discussion and Gospels themselves are unapproachable in net), being the Essex Hall Lecture delivered study, from an international point of view, of the various missionary problems which are confronting the Christian Church. The first number will contain an article by Mr. Bryce on "The Immediate Duty of Christianity to the Non-Christian World."

#### PUBLICATIONS RECEIVED.

MESSRS. T. & T. CLARK :- A Disciple's Religion: William Holden Hutton, B.D. 4s. 6d. net. At the Temple Church: H. G. Woods, D.D. 4s. 6d. net.

THE CAMBRIDGE UNIVERSITY PRESS:—
The Cambridge Modern History: Vol. 12,
Tables and General Index. 16s. net.

MESSRS. J. M. DENT & SONS, LTD.:-Les Paysans: H. de Balzac. ls. net. Les Petits Poètes du XVIIIe Siècle. ls. net. Modern England: Louis Cazamian. 4s. 6d. net.

Mr. A. C. FIFIELD :—The Country Heart : Maude Egerton King. 6s. Evolution, Old and New: Samuel Butler. 5s. net. The Blood of the Poor: Godfrey Blount, B.A. 3s. 6d. net. Songs of Joy and Others: W. H. Davie 2s. 6d. net. Charles Darwin and Samuel Butler : Henry Festing Jones. 1s. net. The Poets' Calendar: Margaret Macdonald. 1s. net.

MESSRS. HODDER & STOUGHTON:—Lyries and Narrative Poems: Herbert Trench. 5s. net. Later Letters of Marcus Dods, D.D., 1895-1909: Marcus Dods. 6s. The Everlasting Way: James Denney, D.D. 6s.

Messes. Longman & Co.:—Miracles: Papers and Sermons by W. Lock, W. Sanday, H. S. Holland H. H. Williams, A. C. Headlam. 2s. 6d. net.

MESSRS. PERCY LUND, HUMPHRIES & Co., LTD. :- Corpus Meum: James Leith Macbeth

MESSRS. WILLIAM RIDER & SON, LTD. :-The Lair of the White Worm: Bram Stoker.

MESSRS. WILLIAMS & NORGATE:-Primitive. Christianity, Vol. IV.: Otto Pfleiderer, D.D. 10s. 6d. net. A Short Introduction to the Bible: Gilbert T. Sadler, M.A., LL.B., B.A. 2s. 6d. net. Prayer: The Rev. William Parson Warburton, M.A. 1s. net.

#### FOR THE CHILDREN.

#### THE OAK TREE.

THOSE who love trees know that every tree has a grace, a beauty, and a character perculiarly its own.

The birch is called the Lady of the Woods, and to walk beneath a grove of beeches is like walking up the aisle of some old Gothic cathedral. But of all our trees the oak is the most distinctly English; its story is interwoven with the story of our land; its roots, that go deep down into the earth, seem to go deep down into the past also. A thing of beauty, so symbolical of all that is strong, and hardy, and old, familiar to all through the long centuries, it has never become commonplace, but has always retained an undisputed right to be called the Father of the forest, and a king among trees.

Its gnarled and knotted trunk covered with wrinkled rind, and overgrown with grey lichen, its twisted roots and its widespreading branches are, at all seasons, any other tree it has individuality, one might almost say personality.

Beneath its leafy shade queens have rested. A king found shelter in its branches from his enemies, and although we are not told which tree of the greenwood it was that Shakespeare loved to lie under while the thrushes sang to him, we feel, almost instinctively, that it must have been an oak.

Standing four square to all the winds that blow, an oak of many rings has weathered a thousand storms and conquered, and every spring when the warm rains and the sunshine call the flowers to life, young as ever at its hear,'s deep core the old veteran puts forth his green leaves, and smiles in the face of the sun. When there is no lightning it is a safe tree beneath which to shelter. The gale may root up the poplars, or send great limbs crashing down from the elms, but we can trust the oak because the oak is strong.

We have seen, then, that this tree, of which we are so justly proud, has strength, endurance and courage, that being old it is still young at heart, that although its roots go deep into the earth its arms are held out wide to welcome the sunshine. It is a trusty tree and one to be trusted, so that little children may play beneath its branches, or old men rest in a comfortable hollow of its great trunk. Its rugged and rough exterior conceals a generous heart, for of all our trees the oak is the most liberal; its acorns have fed innumerable birds and animals for centuries, while the larvæ of more insects feed on the leaves of the oak than on any other of our English trees.

But it is not for its character alone, but for its beauty, also, which is the outward expression of its character, that men admire it. At all stages of its life and at all seasons of the year the oak is beautiful. In April when its opening buds are tipped with bronze, in mid-June when the muster of its overlapping leaves almost hides the sky, in late autumn when, clad in buff, and tawny like a lion, its leaves fall slowly to the ground, and in winter when its bare and twisted boughs hold their knotted fingers to the grey clouds, or form an intricate pattern beneath which we may stand in the quiet December night and watch the frosty stars whose brilliancy the arch and coil of the trees, great branches across the sky, seem only to intensify. At all times, and in all weathers, the oak is a beautiful tree, so that we are tempted to say that whoever destroys one oak should be compelled by law to plant another.

But besides being strong and trustworthy, beautiful and generous, the oak is also useful. There was a time when every oak tree in the land was a national asset, and reckoned as such, when every oakwood was carefully guarded, and when patriotic men used to fill their pockets with acorns, and plant them when they went for a country walk, for in those days our ships were built almost entirely of oak, and men were not able to foresee that a time would come when we should build them with teak and steel. Drake and the English seadogs who defeated the Spanish Armada and the sailors who fought in Lord Nelson's fleet sailed the seas in ships built

the oak is one of the most useful of our trees; its bark is of great value to the tanner, its wood is used for cabinet-work and household purposes, railway carriages are made from it, in fact, whenever men want to make anything strong and lasting they use the wood of the oak. When next you stand beneath an old oak, and hear the wind singing through its branches, or watch the bright sunbeams slipping through its leaves to dapple the grass and ferns with gold, remember that an oak tree takes a long time to grow, remember that it is strong, and beautiful, generous and useful, and that it has what people call character.

And if you also want to be strong and beautiful, generous and useful in this world, if when you grow up you want men and women to respect you and love you, you must try to be something like an cak. It will take a long time, for an acorn does not become an oak tree, nor does a boy become a man in a day; but if you stand firm and are not afraid of life's storms, if you keep your heart young, and are kind to those who need your help, the time will come when men will respect you and love you just as almost every Englishman loves and respects a fine old oak.

There is one more thing for you to remember. I have said that an oak-tree's exterior is rough and rugged, but that a good oak tree has a good heart. You will meet people who are something like this, and when you fancy that they are rude or rough don't judge them too hastily, but just wait a little, and very likely you will soon find that like a trusty oak-tree their hearts are sound and true.

J. W. N.

#### THE NOEL SOCIETY.

A CHRISTMAS APPEAL TO THE CHILDREN.

Most of you look forward to Christmastime with eager pleasure, thinking of the lovely things that Santa Claus will put into your stockings on Christmas Day. Can you imagine what it must be like never to have had a happy Christmas Day, never to have had any Christmas presents of your own, only to have seen them in shops? There are hundreds and hundreds of little boys and girls whose fathers and mothers are much too poor to buy them even a penny toy for Christmas.

Would not you like to help in sending some of these poor children a lovely present for Christmas? Just think what pleasure it would be giving, and try to imagine what it must feel like to be a little girl seven or eight years old, and never to have had a doll of your very own. You can all help, and you will feel so much happier to know

that others are happy too.

Perhaps you don't know any poor little boys and girls to give your presents to, but if you join the Noel Society that difficulty will be got over; and if you send a postcard with your name and address to Miss K. M. Robinson, 32, Whitehead'sgrove, Chelsea, she will send you full particulars. Of if you like to send your toys or money direct to the Hon. Treasurer, Miss Green, 14, Ullswater-road, Southgate, N., full of character and beauty; more than of oak. Those days are past, but still they will be very warmly welcomed.

#### MEETINGS AND SOCIETIES

#### THE JOHN BRIGHT CENTENARY. Celebration by the International Arbitration League.

THERE was a large audience at Whitefield's Tabernacle on Friday, November 17, when a meeting in commemoration of John Bright was held under the auspices of the International Arbitration League. Lord Weardale presided, and speeches were delivered by the Right Hon. Thomas Burt, M.P. (President of the League), Dr. John Clifford, Mr. J. Ramsay Macdonald, M.P., Mr. Allen Baker, M.P., and Mr. Fred Maddison. Interesting letters were read by the latter from Lord Morley, who warmly expressed his sympathy with the objects of the meeting and expressed his regret that he was unable to be present, and from Mr. Andrew Carnegie, who said he had regarded John Bright as his hero from the days of boyhood. Mr. Burt gave some interesting personal reminiscences of John Bright drawn from his recollections of the House of Commons for 38 years, and narrated how on telling the statesman after a visit to America that he would be very warmly welcomed by the people of that country if he would only visit them, Bright replied: "If I went to America it would be to see one man-John Greenleaf Whittier." Two of John Bright's daughters were present at the meeting.

#### AN ADVOCATE OF PEACE.

Lord Weardale made special reference to the occasions on which John Bright was able to use his influence to further the cause of peace after the Corn Laws were repealed, and he had time to devote to it. He reminded the audience that when the Crimean War broke out his voice was raised almost alone in favour of pacification. He was denounced as unpatriotic because he wished to save the honour of his country and the lives of his fellow-men, but time had proved that his protest was just, and it was impossible to point to-day to a single benefit which had been obtained as a result of that disastrous war. He used his influence again in the days of the Civil War in America, when he, with a few others, saw that right was with the Northern States, and happily was able to do a great deal to compose the angry and hostile feelings that were then rampant. Had he been alive at the time of the South African War he would undoubtedly have denounced that just as strongly as he did the Crimean War, and would have regarded as deplorable the increase of armaments and wasteful preparations for war which are adding to the burdens of the people in Christian and civilised countries at the present time.

#### A VICTORIAN IDEALIST.

Mr. Ramsay Macdonald said that although he did not agree with a good many of the views held by John Bright, he felt that if that massive human personality was ever forgotten it would be one of the greatest calamities that could happen to us as citizens. He described him as a typical representative of the Victorian middle-class which has now almost died out. That Victorian middle-class had its own

ideas about the world, and did not "ape its betters"; it was Liberal in its politics, Puritan in its morals, sober in its walk, careful in its life, and not deluded by the symbols of material success. It lived under the shadow and the sadness of the Eternal, and with all its faults and its narrowness of vision, it contained within itself that great human power which produces great sons and daughters. John Bright had an abhorrence of war chiefly as a result of his common sense, though as a Quaker he might be said to have been prejudiced from the start in favour of peace. He also had remarkable gifts which he was able to cultivate and bring to perfection. He was perhaps the last statesman who lived in an age of leisure. Nowadays a politician had scarcely time to sit down, much less think. It was not possible for him to brood over his ideas when they flashed into his mind, to make love to them, and so shape them that they might profoundly move and influence men. In addition to this Bright always resisted the temptation to read anything but the very best literature, and his mind was nurtured on the Bible and Milton. He was convinced that public service is the best tribute that a man can give to his fellowmen, and in everything he sought but one reward, the approval of his own conscience. In response to the call of conscience he could give up position and friends, and he cared nothing for outward signs of popularity and honour if he could only defend a righteous cause and serve his country faithfully.

#### A Man of Granite.

Dr. Clifford described John Bright as a man of granite, who had not a fibre of weakness in his make-up. Religion, the deepest thing in a man, which fixes his line of action and is most forcible in the formation of his character, was the source of all his strength. It was fresh, original, personal, and inward, and it made him one of the strongest men of the last century. His outstanding characteristic was fidelity to principle, not to measures and parties alone. Right was right for him, and wrong was wrong, and he would not be persuaded under any circumstances to call good evil, or evil good. He sought first the Kingdom of God, and was above all things, as he wanted to be, "a preacher of righteousness." He never held that there was one morality for the individual and another morality for the nation, and it was characteristic of him that he had faith in man as man, irrespective of his social position, educational distinctions, race, or colour. In conclusion, Dr. Clifford reminded his hearers that it was to John Bright that they chiefly owed many advantages which the Radical and Nonconformist of his day certainly did not enjoy, as well as the legislative measures on behalf of the poor and needy which would have been impossible but for his efforts. He made a breach in the walls of monopoly, a task which required enormous strength and persistence, and led the way along a path which more and more the social reformers were taking in our own generation. The speaker made an urgent appeal to the young men present to ally themselves with the movement for promoting universal peace. They would learn from

the life of John Bright the necessity for beginning early, and they could not start too soon on the crusade against the power of militarism, which crushed us even in the times of peace with the wasteful burden of armaments.

# SOUTHERN PROVINCIAL ASSEMBLY.

The Annual Meeting of the Provincial Assemby of Non-subscribing Ministers and Congregations of London and the South Eastern Counties was held at Essex Church, Kensington, on Wednesday, Nov ember 22. There was an unusually large attendance of ministers, delegates, and other friends. Delightful hospitality was dispensed by the members of Essex Church at Lindsey Hall during the day, and the series of meetings was felt to have been the most successful and stimulating which the Assembly has held for many years.

Divine service was conducted in the morning by the Rev. A. A. Charlesworth, of Highgate, who preached on the new outlook in religion and the need of realising the sacredness of life and its boundless opportunities at the present moment.

#### Business Meeting.

The Assembly met for business at 3 o'clock under the presidency of the Rev. H. Gow. After the roll had been called by the Rev. R. P. Farley, the chairman gave an address chiefly of historical reminiscence dealing with the origin of the Assembly and the ideal of closer church fellowship with which it had started. He reminded the present members that they stood in the line of Dr. Martineau, Dr. Sadler, Dr. Drummond, and others who had been instrumental in first calling them together. The Rev. W. H. Drummond, Minister of the Assembly, presented his annual report, which dealt briefly with the work which had been done by himself and the lay preachers in the various churches of the province during the past year. The report of the committee and the treasurer's accounts, which had been circulated beforehand, were passed with some slight amendment on the motion of the chairman, seconded by Mr. John Harrison. An earnest appeal is made for a larger subscription list in view of certain losses by death and the vigorous work which is being carried on under the supervision of the committee in many places. The Rev. P. H. Wicksteed moved and the Rev. J. A. Pearson seconded the reception of the report of the Public Questions Committee, which referred specially to the recent industrial unrest; the need of a standard of wages, sufficient to maintain the worker in efficiency and health and the enjoyment of life; and the Universal Races Congress. Some discussion arcse in regard to the best way of dealing with public questions in future, and affording the Assembly an opportunity for their discussion, and the whole question was referred to the new committee for consideration. During the meeting the new Unitarian congregation at Finchley was welcomed into fellowship, and a special word of welcome was spoken from the chair to the ministers who had entered the province during the year.

The officers for the coming year were elected as follows:—President, the Rev. Henry Gow; hon. secretary, the Rev. R. P. Farley; hon. treasurer, Mr. F. le B. Lawford. The Rev. Dr. Tudor Jones was appointed preacher for the next annual meeting.

#### EVENING MEETING.

The public meeting at 7.30 was well attended, and the speeches, which took in a wide range of subjects, were listened to with much interest. In the regrettable absence of Mr. J. S. Beale, through illness, the Rev. F. K. Freeston took the chair, and in the course of the evening the thanks of those present for the courtesy of the members of Essex Church in placing their beautiful new hall at the disposal of the Provincial Assembly were expressed by the Rev. H. Gow and Mr. John Harrison.

The Rev. F. K. Freeston, in introducing the speakers, said that he regarded the public meeting which closed the day's proceedings as specially important, because it helped them to widen their horizon without losing touch with their church interests and church work, or forgetting their place in the Church Universal. It was consonant with their principles that they should recognise no stiff, sharp line between things sacred and things secular. It was the motive with which they approached such subjects as those chosen for their programme that mattered, and it was possible for people to concern themselves with very mundane affairs in an essentially religious spirit, and conversely, to take part in religious life and work for purely worldly ends. He welcomed the public meeting, also, as offering a free platform upon which they could bring themselves into touch in a non-committal way with the broader issues of national life.

#### The Suffering Layman.

Mr. Mortimer Montgomery, in his address on "Religion and the Layman," alluded frankly to the criticism which a layman might reasonably offer in regard to the services of their churches, and the spirit which they foster in those who attend them. The layman, he said, appreciated very highly the atmosphere of freedom and the absence of ceremonial in their churches. The religious belief to which the latter gave expression was rational, manly, and honest, and to a large extent it was found to be intellectually satisfying. On the other hand it sometimes tended to the atrophy of religious feeling. He could not go into the deeper causes which brought that about, but one of the reasons probably was the comparatively rare use of public worship and the fact that the forms of public worship amongst them did not always bring religious emotion into full activity. If the layman distrusted ceremonial, and did not especially care for long prayers, he did like beauty in the service, and it ought not to be impossible, sometimes, to have a service without a sermon. He also thought that the layman suffered from the intermixing of religion with the purely business affairs of the church, and from the need of comradeship with others of his own household of faith.

#### The Ideal Citizen.

A striking address on "The Individual and the Nation " was given by Mr. Montagu Harris. He pleaded for a reawakening of that interest in politics which makes a man anxious, not only to record his vote at election times, but to devote some of his time to various activities in connection with local government, which, if they sound less exciting than the doings of people in Parliament, play an enormous part in the life and well-being of the nation. He felt that the atrophy of political feeling was quite as serious a matter as the atrophy of religious feeling to which the previous speaker had referred. We were told that we were living in an age of democracy, and it seemed as if it must be so. We should very soon have the suffrage extended to the utmost limits, probably including women; it did not, however, follow that even then, when they had got the machinery of government into their own hands they would really have democracy. Democracy was a spirit, the essence of which was the sense of community, a recognition of the rights of their neighbour, a sinking of the individual in the nation. That was an ideal, but how near had they really got to that ideal in the present day when, to take the question of the suffrage alone, some men had to be cajoled into voting, while vast numbers never voted at all? Too few really considered the issues before them, or cared for the good of the country irrespective of their own personal interests. All this, and especially the difficulty of getting good men to throw themselves ardently into the work of municipal councils and boards of guardians, indicated a lamentable atrophy of political feeling which ought not to exist. Even when people did become interested and enthusiastic about the passing of certain Bills and Acts of Parliament, they forgot the great importance of administering those Acts of Parliament which have already been passed. There lay the responsibility of the individual. He had the chance of serving on various local bodies, or of seeing that the right people were elected to them, and there were at the present time a number of voluntary associations coming into existence, such as the Citizens' League and Care Committees, which even those who had very little leisure for work of this kind could join. Men and women should take their share of civic duties, the speaker continued, with a real religious intention. Systems of government were not ends in themselves, but means to an end, and good government meant ultimately the happiness of the population. He believed that with every little bit of work people took up for the general well-being their own burdens were lightened, and they were certainly leading mankind on to a higher, purer, and nobler civilisation than the world has yet known.

#### The Turbulence of Modern Thought.

The Rev. H. Gow took for the subject of his address "Ethics and Modern Thought." He could do no more, he said, than touch on the many problems which modern thought proposes to deal with, merely throwing out a few ideas as to its general tendency and characteristics. The one thing about modern thought which

arrested everybody's attention was that it was an expression of life, exciting, passionate, experimental, often crude, neither systematic nor logical, which might be described as "the call of the wild." It did, however, signify a new beginning, a sense of the wonder and complexity of the world. They had got very far away from the attitude of Herbert Spencer, Mill, Huxley, Darwin, or even Martineau. We were face to face with a new impulse of womanhood, of philosophy, of religion, and democracy, with a new mysticism, in fact, which was to be found in Nietzsche and Bernard Shaw no less than in the spirit of the Modernist. People were conscious of a sense of surprise and joy, of the incalculable and unknown, of the divine spirit at work in the present and the future. It did not express itself in great poetry, but they found it in the works of men like Sir Oliver Lodge, who found God in electricity, and Professor Arthur Thompson, who was conscious of an infinite mystery in low forms of life. The mystic always saw God in the present, and they as liberal Christians had always claimed that the processes of revelation were continuous and not confined to a particular period, but it was also necessary to see God in the past, and the great danger of modern thinkers, it seemed to him, lay in their habit of speaking as if God only existed in the present. They insisted on the sacred claims of the present, but there was a lack of a sense of the sacred claims of the past. It was as though the deep necessities of human life had never been discovered until now. The higher mysticism was that which saw the old in the new and the new in the old. In regard to the vital questions of morality, for instance, it was scarcely compatible with our belief in the goodness of God to suppose that He had waited until the 20th century before revealing to men the fundamental truths according to which our individual life and social relationships ought to be regulated. These fundamental truths had been widely diffused throughout the world by great teachers of humanity like Confucius, Zoroaster, and Jesus Christ, and they were not abrogated by the newer ideas of the modern school of thought.

#### The Peace of Nations.

The concluding address was given by Mr. John Harrison, who spoke on "International Peace." Although he was conscious that at the present time the advocate of peace can scarcely take as hopeful a view of international relationships as might be wished, Mr. Harrison did not allow himself to be swayed by feelings of pessimism. He gave an interesting account of the visit of English pastors, representing all the Christian Churches in this country, to Germany in 1909, when he himself, as President of the British and Foreign Unitarian Society, was presented to the Kaiser. He ventured to say that this deputation had not been without effect in strengthening the efforts of the German Emperor on behalf of peace. He reminded his hearers that the visit of the members of the Society of Friends to St. Petersburg at the time of the Crimean War, for the purpose of trying to dissuade the Czar Nicholas from pursuing his designs on intervention of the churches on behalf of peace. The spirit which animated those noble Quakers still survived, and it was largely owing to their example that the churches were at last abandoning the passive attitude in regard to the great question of war between the nations. Over 1,000 American ministers had met in assembly in New York last spring, when it was resolved "that the leadership in establishing international peace ought to be undertaken by the churches of America because of their geographical position, and also because in their composition the American churches represent all nationalities which in case of war between civilised nations may be under the sad and Godless necessity of attempting to destroy one another."

Mr. Freeston, in a concluding speech, referred very earnestly to the grave position in which England stands at the present moment in regard to international affairs, and urged all present to do what they could to advocate the cause of peace and arbitration, which seemed to be temporarily suffering from a set-back.

#### ALL SOULS' CHURCH, WOLVERHAMPTON.

OPENING OF THE NEW BUILDING.

THE large and comfortable building in Connaught-road, to which the congregation of All Souls' Church has just removed from Bath-road, was well filled on the occasion of the opening service, which took place on Thursday, November 16. Mr. Frank Gaskell, of Pendrell Hall, presided, supported by Mr. W. Byng Kenrick (President of the Midland Christian Union), the Revs. J. A. Shaw, M.A., Joseph Wood, J. W. Austin, M.A., G. H. Smith (a former minister), and others. Mr. Frank Gaskell and Mr. W. Byng Kenrick have taken a deep practical interest in the undertaking, and they have generously supported the building fund.

The short dedicatory service which preceded the public meeting was conducted by the Rev. Joseph Wood.

Apologies for unavoidable absence and cordial expressions of goodwill were received from his Worship the Mayor (Councillor Dickinson), the Rev. H. Eachus (Coseley), Mr. Frank H. Parkyn, and others. The chairman said they must congratulate themselves upon the consummation of their long-hoped-for new home. The old building was not adequate either in size or in architectural beauty for the services which were conducted there. The circumstances were not encouraging to the minister, and they were not suitable for the congregation. They now had a substantial building, which was no disgrace to the town, and was an ornament to the neighbourhood.

In the course of an interesting address, Mr. W. Byng Kemick asked what they meant by building a new church? On every hand they heard the cry that the existing churches were not nearly filled, and what was the good of adding to the number of churches already in existence ? But he was convinced that in Wolverhampton there were many who wanted such a place as that in which they could freely Mr. Ronald P. Jones (treasurer).

worship. They were bewildered with prophecies as to what was to be the development of the religious life of nations, and especially of that of Western Europe. He was of opinion that, as in the records of Western Christendom for the last 2,000 years, there had always been an unquenchable desire on the part of large bodies of people to meet for worship that would still continue. Some of those who wished to worship were more helped by set rules and dogmas handed down with all the authority of the past; and some were only hampered in their worship by these restrictions. And, therefore, because of that they valued the existence of churches which were founded for the worship of God without any restrictions whatever, that congregations might meet and work out their own religious development without fear that they would be evicted under notice from the trust deeds of the dead. But freedom brought with it responsibility. In some ways it was comforting to have fixed rules of worship, and if they claimed and secured freedom they must see that the exercises of that freedom at least led them to as good results as the exercise of restraining law had led other people.

The Revs. J. A. Shaw, J. W. Austin, and Joseph Wood also addressed the meeting.

On Sunday, November 19, the services were taken by the Rev. J. A. Shaw. In the morning there was a good attendance, and at night the building was quite full.

#### DESCRIPTION OF THE BUILDING.

This church, which measures inside about 42 ft. by 88 ft., provides accommodation for 350 persons, with choir, organ chamber, two vestries, and heating cellar. It is planned without transepts or separated chancel; the aisles are narrow and are intended only as passage ways, the whole of the congregation being seated in the wide nave. As there are no galleries it was felt that great height was undesirable. and the interior does not exceed 30 ft. in height from the floor to the highest point of the arched ceiling. Under these conditions a very free and modern treatment of ecclesiastical architecture has been adopted, following somewhat the idea of the smaller mediæval College chapels at Cambridge, all of which were rebuilt on a larger scale in the eighteenth century, but the aspect of which is preserved to us in Loggan's prints. The architect was Mr. J. L. Ball, of Birmingham.

#### LONDON DISTRICT UNITARIAN SOCIETY.

THE Autumn Meeting of the London District Unitarian Society was held on Friday evening, November 17, at Unity Church, Islington, with Dr. W. Blake Odgers, K.C., President of the Society, in the chair. There was a good attendance of subscribers and friends interested in the work of the Society. The chairman was supported by the Rev. W. Tudor Jones, Mrs. Bartram, Mr. A. J. Mundella the Rev. Bertram Lister, the Rev. J. Arthur Pearson (district minister), Mr. Ronald Bartram (secretary), and

Dr. Odgers in his opening address spoke of the changes in the Society's work since he held office as president eight or nine years ago. One of the churches, Kilburn, which was then receiving assistance from the Society was now independent, standing on its own basis. The Permanent Chapel Building Fund, established fcr the purpose of enabling new churches to be built in various parts of London, showed a diminution of income to the Society, but he welcomed that as a good sign, showing an increase in the building of churches. Whilst he had noticed much progress, he often asked himself if the churches increased with the pace of the population of greater London. Was the need and want of those people who were seeking the truth, and who were disappointed with former creeds and out of sympathy with churches they used to attend, being supplied?

Mr. Ronald P. Jones presented the treasurer's statement, saying that five years ago a special effort was made to enlarge the Society's work, and with that object in view special subscriptions were promised for a period of five years. The subscription list showed an income of £600, £300 of that amount being raised from six subscribers. That special period was now drawing to a close, and there was no right to expect or claim a continuance of the special support. There were about thirty churches in the London District, and he had a list of only 200 subscribers. He appealed for a larger number of small subscribers, that there might be no restriction of the good work the Society was doing.

The Rev. W. Tudor Jones said that since coming to Unitarianism twelve years ago there had not been a single day when he wished to go back. It might be a source of comfort to the younger members that not one moment in that time had he regretted the step he took. It had meant practically everything in his life. The Unitarians of the future, he believed, must be as the old Unitarians were, intellectual men; men who knew the world in which they lived; men who had some conception, and who had struggled with the mysteries of nature and the various branches of human knowledge. The question that had troubled and would still more trouble them was how to get the young people to realise the deeper meaning of religion. He saw only one way, to get hold of them at the time of adolescence and to show them that knowledge led to something deeper than knowledge. There must be something like the conversion of the evangelicals without the superstition, and it would be found that their knowledge would emerge into religion. Let the young people realise that the communion of the soul with God would be the power to enable them to stick to their churches and work with the churches. It would be the beginning of a real progress in their midet.

Mrs. Bartram said the relation of women with the church had been a varied one, they at one time having held high office. dignity and power; yet notwithstanding the wane of their influence and the deprivation of official power they still willingly gave of their service, taught in the Sunday School, did parochial work, and became constant attendants at the services. In some respects the Free Churches had been more broad-minded then the State | Church, but they had shown little sympathy with the Women's Movement, and, with a few honourable exceptions, the ministers generally had not helped the cause. There never was a time in the history of the churches when women were more active in all ways than the present. Girls fresh from school and college were throwing themselves into social service work with great zeal. Quite recently a new organisation had sprung up in the Unitarian Churches. The Women's League, self-controlled and selfmanaged, promised to be a great force, and abounded in untold possibilities. In that and other ways new spheres of activity were opening for women. Mrs. Bartram confessed herself a strong Suffragist: she was so because she believed the vote would raise the whole tone of and about womanhood. It was part of her religion and she thought it would be better for politics and society generally if religion, not theology, were carried more into national concerns.

Other addresses were delivered by Mr. A. J. Mundella on the place of religion in the national system of education, the Rev. Bertram Lister on institutional work, and the Rev. J. A. Pearson, who spoke in detail of the various activities of the Society.

# DONCASTER FREE CHRISTIAN CHURCH. Urgent Appeal.

THE Unitarian Church in Doncaster celebrated its bicentenary in 1892, and is by far the oldest Nonconformist church in the town. Its first minister was the second son of the Rev. J. Crompton, M.A., vicar of Arnold, Notts., one of the 2,000 clergymen ejected in 1662. In 1744 the present chapel was built, and, like so many of the meeting houses of that day, was so carefully hidden from view that, though standing close to one of the main streets, people can live in Doncaster all their lives and remain quite ignorant of its whereabouts. Like all other churches, it has had its fluctuations of fortune, but during the last thirty years there has been a steady decline in its numbers and influence; and when, in September last, the Rev. H. Thomas retired from the pastorate only 25 faithful souls remained to carry on the work. These people, feeling their inability to continue the responsibility, placed themselves in the hands of the Yorkshire Unitarian Union. Earlier in the same year the Rev. P. W. Jones, the pastor of the Congregational Church, along with 300 followers, had been ejected from the Congregational Church by the trustees of the premises for asserting their right to "liberty of prophesying," and were worshipping in the Guild Hall. The Rev. C. J. Street, of U<sub>1</sub> per Chap I, Sheffield, entered into correspondence with Mr. Jones, with the result that he met a subcommittee of the Executive of the Yorkshire Unitarian Union. The stalwarts of the old chapel were then consulted, and with their hearty co-operation and under the guidance of the Yorkshire Unitarian Union the two forces were united, and became the Free Christian Church. The ejected Congregationalists then purchased, at the cost of £1.150, a site adjoining that now occupied by the Unitarian premises, and both pieces of land were placed under one trust, arranged by the parties concerned and directed by the Yorkshire Unitarian Union. While this necessary and important work was being carried forward the amalgamated forces were forging ahead, being obliged, on account of their numbers, to con-

tinue worshipping in the Guild Hall, the Unitarian premises being quite inadequate. The church has now a membership of 220, an average evening congregation of between 400 and 500; the Sunday school has over 20 teachers and 250 scholars; the P.M.E. for Women has a membership of over 200; there are also a vigorous Band of Hope, Mothers' Meeting, and Guild. That such a vigorous church ought to have a worthy home and workshop no one would deny, and yet, apart from outside financial help, such cannot be provided. In purchasing property at the cost of £1,150 to make the site large enough we have exhausted our resources, and find that the cost of the hire of halls for the carrying on of our various activities week by week is as great a strain as we can bear. Doncaster is a town that is increasing by leaps and bounds, and ere long will require three or four such churches as ours. We therefore feel it is only right to place before those who hold dear the principles for which Unitarianism has so nobly stood the position of affairs in Doneaster, as no town in England to-day offers better opportunities for the spread of these principles. To build a school-church capable of accommodating our congregation, and premises suitable for our numerous activities, will entail a cost of £3,000. Plans for such have already been submitted and passed; £1,500 of this sum the bank will advance if necessary. We are, therefore, in urgent need of the other £1,500. Immediately this is secured building operations can be begun.

#### NEWS IN BRIEF.

ARRANGEMENTS have been completed by the Committee of the British and Foreign Unitarian Association for a series of lectures by the Rev. Dr. Carpenter, Principal of Manchester College, Oxford, to be delivered during the College vacation. Two lectures, "The Historical Jesus" and "The Theological Christ," will be delivered at Liverpool on Mondays, December 11 and 18; at Bolton on Tuesdays, December 12 and 19; at Nottingham on Wednesdays, December 13 and 20. One lecture, "The Historical Jesus," will be delivered at Ipswich, on Sunday evening, December 10; at Doncaster, on Thursday, December 14; and at Lewisham, on Sunday evening, December 17. Dr. Carpenter will thus deliver nine lectures, and will visit six different places.

\* \* \*

THE annual Council Meeting of the Boys' Own Brigade (London Battalion) will be held at 8 p.m. on Tuesday, November 28, at Lindsey Hall, The Mall, Notting Hill-gate, W. After the business meeting (at 8.30 p.m.), Mr. Chas. E. B. Russell, author of "Working Lads' Clubs," "The Making of the Criminal," &c., will give an address on "Public Policy in Relation to Juvenile Crime." Mr. Russell, who has been intimately concerned with the recent Prison Commission, and by his various publications on the subject of juvenile crime has done much to rouse the country to a sense of the need for reform in public policy with regard to this matter, does not often speak in London, and the meeting will afford those who are interested in the training of the young an excellent opportunity of hearing him.

In view of the great importance of the publication of Mr. J. M. Thompson's book on "Miracles," and of the action of the Bishop of Winchester, the Council of the Churchmen's Union has passed the following resolution:—"The Council of the Churchmen's Union wish to express their deep regret at the action of the Bishop of Winchester in withdrawing the licence of the Rev. J. M. Thompson as Dean of Divinity in Magdalen College. Without expressing either agreement or disagreement with the particular opinions of Mr. Thompson, they feel that any attempt to exclude a clergyman from the exercise of the Christian ministry for having expressed such views in a theological work, deals a grievous blow to the cause of theological liberty in the Church of England, and therefore to the best interests of religion in this country."

A MEETING of students of the International Correspondence Schools will be held on Monday, December 4, at 8 p.m., in the Queen's Hall, Langham-place, when the Bishop of London will deliver an address on "Ideals in Life." During the evening an I.C.S. song, composed by Mr. G. W. Byng and written by Mr. Adrian Ross, will be sung. Tickets may be obtained on application to the Secretary of the International Correspondence Schools, Kingsway, W.C.

#### NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

Accrington.—The fifty-second anniversary services in connection with Oxford-street church were conducted on November 5 by the Rev. E. D. Priestly Evans, of Bury. A sale of work to clear off a deficit in the current accounts and to form a nucleus for a fund for the purpose of making necessary improvements and additions to the buildings, was held in Oxford-street school on November 16 and 18. The opening ceremony on the first day was performed by Mr. Thomas Harwood, of Bolton, and Mr. W. Noble, of Bolton, an old Accrington scholar, presided. Mr. E. J. Bradshaw presided on the second day, when the sale was opened by Dr. Handel Greenhalgh, of Bury. Amongst the friends who took part in the opening ceremonies, in addition to those already named, were the Revs. J. Shaw Brown H. Warnock, and W. G. Topping (minister). The proceeds amounted to £176 8s. 7½d.

Barnard Castle.—The resignation of the Rev. W. F. Kennedy has been accepted with regret by the congregation at Barnard Castle. Mr. and Mrs. Kennedy are returning, in December, to New Zealand, to which country both belong. They purpose residing at Dunedin, where they hope to be of service to the Unitarian movement.

Bolton.—A successful sale of work was held at Halliwell-road Free Church on November 8, 9 and 11. The sale was opened by Mrs, Charles Taylor, The Glen, and Mr. J. Lawson. J.P., presided. The total receipts amounted to about £102, and the profits will go in aid of church funds.

Bradford: Frizinghall Congregational Church.—Services were held in the afternoon and evening on Thursday, November 16, for the ordination of Mr. J. Cyril Flower, B.A., to the ministry of Frizinghall Congregational Church. The afternoon service was conducted by Principal Carpenter, of Manchester College, Oxford. Among many other ministere who were present by special invitation were the Rev. W. Rosling, of Broadway-avenu, church, Bradford, and the Rev. H. R. Taveners of Hunslet, Leeds. The Rev. Herbert McLachlan, of Bradford, who had been invited, was unable to be present.

Chester.—The 211th anniversary services were held at Matthew Henry Chapel on Sunday last, November 19. The preacher for this interesting occasion was the Rev. H. Enfield Dowson, B.A., President of the

National Conference.

Hourslew.—Services under the auspices of the London District Unitarian Society will be held from Sunday, November 26, onwards, at the Public Library, Treaty-road, at 6.30 p.m. The Van Mission is responsible for the interest excited in Unitarian Christianity, and for the discovery of certain people who live too far away from any Unitarian church for them to engage in regular public worship. The preacher on Sunday, November 26, will be the Rev. J. Arthur Pearson.

London: Peckham.—The induction of the Rev. Douglas W. Robson, B.D., to the ministry of the Unitarian Church, Avondale-road, Peckham, took place on Tuesday evening, November 21. Divine service was conducted by the Rev. E. J. Barson, of Penge Congregational Church, and the Rev. J. Arthur Pearson, of the London District Unitarian Society. The Rev. W. G. Tarrant, of Wandsworth, gave the charge to the minister, and the Rev. E. W. Lewis, of the King's Weigh House Church, spoke to the congregation in very high terms of Mr. Robson, and urged them to give him the needful opportunities to develop his own personality as richly as possible, that he might have a gift of life to hand on to them. The whole service and the subsequent social meeting were most hearty and encouraging, and it was a pleasant feature that not only was the service shared equally by Unitarian and Congregationalist ministers, but also that several of Mr. Robson's fellow-students at Hackney College were present to wish him well.

Manchester: Mossley.—The Grand Floral Bazaar, which was advertised in our columns took place last Thursday, Friday, and Saturday, and was a great success. Setting out to raise £1,000, the promoters are able to announce that receipts were £1,400, and profits £1,120. The congregation tenders hearty thanks to friends near and far who responded to their appeal with substantial and ungrudg-

ing help.

Woolwich: Garmel Chapel.—At a special meeting of the church members at Carmel Chapel on November 16, a resolution was passed accepting the resignation of the minister. The services will be continued as usual, assisted by pulpit supplies from the London District Unitarian Society.

#### NOTES AND JOTTINGS.

THE BROWNING SETTLEMENT.

Mr. F. Herbert Stead has written a letter to the press reminding the public that the centenary of Robert Browning falls on May 7 next, and urging the needs of the Browning Settlement which is doing such good work in Walworth, but which is prevented from carrying out many cherished schemes owing to the lack of sufficient financial support. It is pointed that he promises on his honour to friend to all and a brother to every Scout, fortunate or unfortunate, rice poor. By this one law, if it be foremost, you break down all which have eaten the heart out of Old World, which have divided man man, and therefore man from God."

out that, although none of its principal workers receive any stipend from the Settlement, the funds required to meet the most rudimentary expenses have by no means kept pace with its growing needs, and a sum of £500 is greatly needed to wipe out an adverse balance. It ought not to be difficult for lovers of Browning to raise such a sum, and we hope Mr. Stead's appeal will meet with an adequate response before the centenary is celebrated. Contributions should be sent to Browning Hall, York-street, Walworth, S.E.

AN EXPENSIVE BIBLE.

At the sale of the first portion of the Huth Library early in the week, the famous Latin Bible, in two volumes folio, commonly known as the Mazarine Bible, from the fact that the copy in the Mazarine Library was first recognised as a Bible to be specially distinguished as the work of Gutenberg, was sold for a large sum. It is without printer's name and date, but is known to have been printed circa 1453-5, and the leaves are for the most part uncut. About 180 copies were probably printed on paper, but of these only 23 complete sets of the two volumes have so far been traced, and these are nearly all in public libraries.

A NEW STATUE OF JUSTICE.

The great statue of Justice that stands high above the façade of the new extension to the Law Courts is the work of Mr. J. A. Stevenson, whose work has attracted much attention during the last few years at the Royal Academy. The statue of Millais in front of the new Victoria and Albert Museum was executed by him, also a striking bust of the Rev. R. J. Campbell, still in his studio. The figure of Justice, says the Westminister Gazette, is well conceived and boldly modelled; the bandage is secured over a face that is full of strength and dignity; there is a suggestion of patience, of firmness, and of resolution in the pose; and the sword, gripped firmly in both hands, with the scales caught up behind it, might almost be taken for a great cross.

BOY SCOUTS AND THE PEACE MOVEMENT. Last week an interesting account appeared in the Daily News, from the pen of Sir Francis Vane, of the recent ceremony at the Chapel Royal, when 19 Scoutmasters, representing almost every sect of the Christian Church, kissed the cross-hilted sword of the Templars as a token of their adhesion to the Scout Law. "This was done at no private meeting of a lodge," says Sir Francis Vane, "but in a church before the world, and in the presence of their own Scouts, as a solemn act of service—the devotion of an individual to a calling as great as any in the world, the nobler and wider training of the young. . . The most important law of the Scout is that he promises on his honour to be a friend to all and a brother to every other Scout, fortunate or unfortunate, rich or poor. By this one law, if it be kept foremost, you break down all those wretched prejudices of race and caste which have eaten the heart out of the Old World, which have divided man from

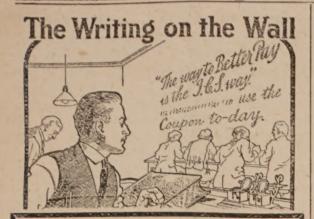
In all this "you have the greatest peace movement," the writer continues, "which has ever been started, because the call of the Scout appeals to every boy in every country, because it gives him the colour and adventure he craves while utilising that adventurous soul of his for uniting rather than dividing. While he is young, when his brain is most receptive, instead of implanting old and worn-out prejudices, you start him fair and free on that wider patriotism which causes him to revere the traditions of his own race while also respecting those of other races, and he is a brother to every other Scout of whatever race or class."

HUMANE TEACHING IN SCHOOLS.

"A human being may be crammed full of German, or geometry, or biology, and yet be a barbarian," says Professor J. Howard Moore in a useful little pamphlet published by the Animals' Friend Society. Kindness, humanity, and moral courage, however, can be taught to young minds just as easily and effectually as Latin or arithmetic, and the attention of the reader is called to an Act passed by the legislature of Illinois in 1909 stating "That it shall be the duty of every teacher of a public school in this State to teach to the pupils thereof honesty, kindness, justice, and moral courage, for the purpose of lessening crime and raising the standard of good citizenship. In every public school within this State not less than one half-hour of each week during the whole of each term of school shall be devoted to teaching the pupils thereof kindness and justice to, and humane treatment and protection of, birds and animals, and the important part they fill in the economy of Nature." The Act goes on to describe how these instructions are to be carried out, and Section 3 contains some strict injunctions concerning the treatment of animals provided for the purpose of illustration, the dissection of dead animals, and so forth.

THE PROPOSED DAILY LABOUR PAPER.

A preliminary circular has been issued dealing with a scheme now being formulated by a joint committee of the Labour Party and the Independent Labour Party for the purpose of establishing a daily Labour paper to be known as the Daily Citizen. It is pointed out that while the other political parties have scores of daily newspapers published in their interests, the Labour Party, with its 42 Members of Parliament and its 1,500,000 organised adherents, has no independent organ which can fairly interpret its policy to the public mind, and explain from the inside the great democratic movements which are assuming so much significance throughout Europe. In this respect Great Britain lags behind every Continental country, and it is hoped that the establishment of a halfpenny daily paper, to be published in Manchester, and dealing in a vivid and interesting way not only with political affairs, but with the general news of the day, foreign matters, the women's movement, literature and art, will give a great stimulus to the causes with which the names of its promoters are especially identified.



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Monday, December 4, by Ronald P. Jones, Esq., M.A., at 6 p.m. (Chairman, Alfred Wilson, Esq.)

Tuesday, December 5, by Lady BETHELL, at 6 p.m. (Chairman, The BARON DE FOREST, M.P.)

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#### KILBURN UNITARIAN CHURCH.

#### ANNUAL SALE OF WORK

in Unity Hall, Quex Road, November 30 and December 1, at 3.15 p.m. To be opened on November 30 by

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